elore and Karin
German refugees
Poland, wave good-
n their way to
l at Eau Claire, Wis.
ee story on page 4)

PACIFIC LUTHERAN
THEOLOGICAL SEMINARY
THE LIBRARY

utheran
erald

23, 1960 • Vol. 44 • No. 8

Who Is My Neighbor?

It is raining. An icy wind is blowing on the Austro-Hungarian frontier. The night is very dark. Somewhere in the distance shots are heard. But the Hungarian frontier guards are not shooting at their escaping brothers, they are emptying their rifles into the air in order to demonstrate their vigilance to the Russian soldiers further back.

Sometimes in groups, sometimes one by one, men, women, and children are coming across the bare fields—exhausted and frozen. Only a few carry bags; most of them took nothing on their flight. They left all their belongings behind: their homes, their country, their family, their friends. But their faces are shining. They embrace the Austrians waiting for them. Some kneel down and kiss the soil. They have escaped. They are free. And freedom is more precious to them than all they left behind.

Two hundred thousand escaped to Austria and Yugoslavia. The Hungarian Exodus. . . . For once the world is shaken. People are roused from their inertia. Help is forthcoming immediately. Red tape is abolished. Overseas and European countries open wide their doors. Within ten months 170,000 Hungarian refugees are received by the free world. And not only received, they are accepted as equals, given a home and the right to work.

But even this great and generous impetus ebbs after some time. A small backlog is left over. Today, more than two years after the Hungarian revolution, 5,700 are still in Austrian camps, among them some 600 handicapped and some 200 children and youth under 17 years of age who escaped without their parents. Will theirs be the same fate as that of the "old refugees" stagnating in camps ever since the war?

How much bitterness did these "old refugees" feel? . . .

The children of these refugees have been born here and know nothing but camp existence. Theirs is misery and utter despair. They have ceased to be human beings. They are living dead, vegetating from day to day.

Visiting commissions, officials, social workers say: "They are drunkards, you cannot help them any more. Whatever you do for them is wasted." They are "irrecuperables." According to statistics 40 per cent of them can no longer be integrated into normal life. But these statistics err. They take no account of the invincible vitality of man. I dare contend that many, very many of these men and women, condemned by our indifference, could become useful and self-supporting citizens again, if we accepted them as our neighbors, if we gave them back their human dignity, not necessarily by costly and elaborate projects, but by giving them a home, the possibility of work, and a friend to lean on.

ALIDA DE JAGER

From "Who Is My Neighbor," Esther Pike, editor, (From a chapter by Alida De Jagar entitled "The Refugee"—pages 140-141) by permission of The Seabury Press, Greenwich, Conn.

In this issue . . .

Who Is My Neighbor?

Hymn of the Month
Dr. Laurence N. Field is Pr
sor of Practical Theology a
ther Theological Seminary,
Paul, Minn.

America—Our Home
Ivy Olson, Education Dire
of Grace Lutheran Church,
Claire, Wis., lets us peep
the activities of Karin and
nelore, two German refu
who have come to live with

The Mystical Orient
The executive secretary of
eign Missions writes of his
to the Far East.

Studies in the Book of Genesis
The first in a series of
studies in the book of Ge
by the pastor of Our Sa
Lutheran Church at Cal
Iowa.

Karl Olsson: The Future of Ma

How Can We Bring Lent Hom
A special four-page sectio
things to do to make Lent
meaningful for your family
have placed it in the cent
the magazine to make it
for you to remove and, we
keep.

Correspondence

For the Family Altar

The Church in Today's World

Among Lutherans

Within the ELC

Lutheran He

Editor: O. G
Associate Editor: WILLIAM
Assistant Editor: MEL

Official organ of The Evan
theran Church. Published
Augsburg Publishing House,
Fifth Street, Minneapolis 15, M
dolph E. Haugan, General Ma
bert E. Anderson, Circulation
Subscription price, United
Canada, per year $3.00.
postage paid at Minneapolis,
Printed in the United States
by Augsburg Publishing House
lis 15, Minnesota.

© Augsburg Publishing Hou

Hymn of the Month

For March - "When I Survey the Wondrous Cross"

(Service Book and Hymnal—503)

By Laurence N. Field

e are facing the season of Lent. Our eyes are yonder on the Cross and Him who died thereon ıe sins of the world. Surely then, no hymn for this ıh could be more appropriate than:

When I survey the wondrous Cross,
On which the Prince of Glory died,
My richest gain I count but loss,
And pour contempt on all my pride.

ıac Watts. An untold host of hymns have addressed selves to this theme. They vary all the way from Jnitarian Sir John Bowring's "In the Cross of t I glory," to poems of very humble vein indeed, as George Bennard's "The Old Rugged Cross." t is generally agreed that the greatest of them all t of Isaac Watts, the "Father of English Hymno- This has been called his best hymn.

n Julian, the Dean of all hymnologists, and editor ief of the "Bible of hymnology" *(Julian's Dic- y of Hymnology),* a huge and scholarly tome, this hymn among the four greatest in the English age. The other three are: Toplady's "Rock of " (SBH 379); Ken's morning hymn, "Awake my and With the Sun" (SBH 202); and Wesley's mas hymn, "Hark the Herald Angels Sing" 25).

›mas Carlyle, the great English stylist and literary does even better than that, and places it as the inest in the English language. The reasons are: and theme, its deep devotion, the dignity and of its literary style, and its graceful poetic dic-

ould be difficult to find a hymnbook of any pre- ıs, in the English language, that does not include m. Our ELC "Concordia" uses it twice, and SBH as it set to two melodies, namely the British e, "Rockingham," and the American setting by l Mason of an old Gregorian chant called "Ham- The original melody was a very unsatisfactory t of "Tallis' Canon" (SBH 21).

---

ve Lutheran Herald readers an appreciation of of the hymns in the new Lutheran Service Book ymnal, Dr. Field, a member of the Lutheran Com- on a Common Hymnal, will write about one of mns each month during this year.

The text is based on Gal. 6:14: "But God forbid that I should glory, save in the cross of our Lord Jesus Christ, by whom the world is crucified unto me, and I unto the world." The original hymn had five stanzas, of which the fourth has dropped out since the days of George Whitefield in 1757. It read as follows:

His dying crimson, like a robe,
Spread o'er his body on the tree;
Then am I dead to all the globe,
And all the globe is dead to me.

It is evident that this stanza is not up to the rest. The discourtesy of lopping off stanzas in this manner is not so great in this case, because Watts himself had a curious way of bracketing () certain stanzas of his hymns, to indicate that it was alright with him if they were omitted.

But it has been tinkered with also in other ways, according to that freedom which is the characteristic of hymnbook committees. Some editions add a doxology. Originally the second line of the first stanza read: "Where the young Prince of Glory died." So also the second line of the last stanza—should it read "That were a *tribute* far too small," or "a *present* far too small," or "an *offering* far too small"? All three are in hymnbooks. The SBH committee retained the original reading, "That were an *offering* far too small."

This is a truly noble hymn. It first appeared in a small collection by Isaac Watts, in 1707, written as a Communion hymn. Perhaps later in our series there will be an opportunity to have a look-in on the short little man who towers so importantly in the history of Church song. His little hymnbook of 1707 was influential in leading English away from its crude and tightly restricted "Psalmody" period, in which only hymn versions of the Psalms were permitted, most of which were pretty awful by any standard. To understand this, the reader might try to make a simple but literal four-lines-to-the stanza hymn version of Ps. 58. To this day, Isaac Watts (1674-1740) dominates English language hymnbooks. Only Charles Wesley (1707-1788) shares his throne.

To bring out the beauty and appeal of this hymn, it might be well to read it before singing, declaiming it slowly and thoughtfully. Which melody do you prefer? Perhaps both could be used during our month of study.

Americ

Karin prepares meat for their high school German club Christmas dinner. Karin and Hannelore cooked a German meal for the twenty-four members of this club.

There is nothing about the char appearance or personality of K and Hannelore Berg that would d guish them from the hundreds of girls who attend Eau Claire Mem High School in Eau Claire, Wisco Even their German brogue would fa reveal the story behind these attra girls who seem so much a part of the school life that even their fellow stu fail to realize that these two girls i senior class have a background quite ferent from the average American

All of the students are aware of the that they came from Germany durin summer before their junior year, but little realize the terrors of war that these ethnic Germans from their Poland together with their mother grandmother and two other sister fact Hannelore can remember ne nothing about the year and a h wandering from place to place in of a home and security—a period in they experienced frequent bombing the loss of the grandmother and a

To Karin, who was four years old

Both Karin and Hannelore love to sing. They are members of their high school choir and also the high school choir of Grace Lutheran Church. They also sing a number of duets for church and school affairs. They are practicing for a performance.

Hannelore sometimes accompanies German folk songs with a guitar which she brought from Germany.

In keeping with their German traditio girls made an Advent wreath which from the lighting fixtures in the livin during the Advent season and whi lighted at their family devotions duri season of the year.

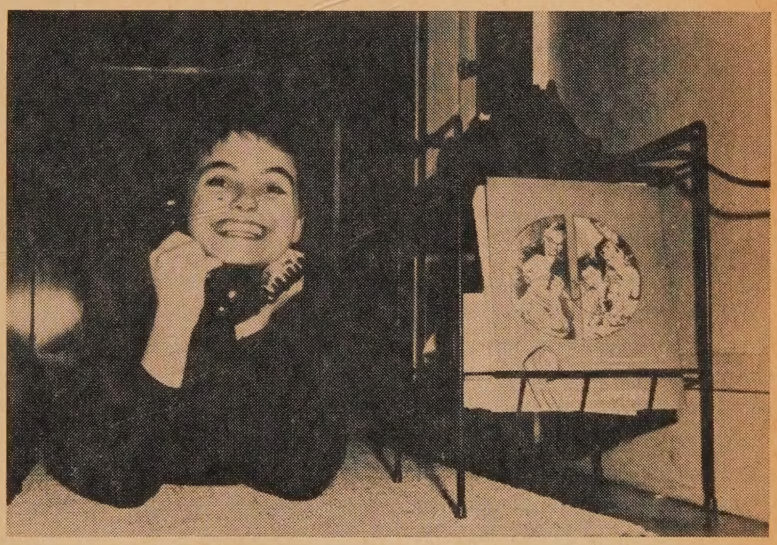
ur Home

by Ivy A. Olson

left Poland, it seems like a bad
n. Finally, an apartment was found
school building in the village of
ngen in middle Germany, but their
les were not over for the ravages
r had fallen heavily on their mother
was now a helpless invalid. Later
was received that their father had
as a prisoner of war in a Russian
n camp.
e mother lingered on until 1954,
ing more time in the hospital than
f it. After her death the girls were
to an orphanage where they re-
ed for about a year. After that they
with relatives and friends until they
to Eau Claire on July 3, 1958 to
their home with Miss Ivy Olson,
ation Director of Grace Lutheran
ch, who had arranged for their com-
nrough the Lutheran Refugee Serv-

one were to peep into the activities
arin and Hannelore he would find
engaged in work and play much as
girls of their age.

In common with all teen-agers the telephone is very interesting. "It's for me," said Hannelore as she settled down for a chat.



"You're mistaken, Hannelore, it's for me," says Karin.

ctivity that consumes much of the time the girls are at home is studying as can testify as she prepares her home- assignments. Karin, a senior in Eau Memorial High School, is studying h IV, Chemistry, Social Studies, Ameri- istory, and Dramatics.

Listening to records of classical and semi-classical music is the favorite pastime of the girls when they are at home. How about popular music? Some of it is fine, but not rock and roll.

Japan—A study in contrasts—a country of progress.

The Mystical Orient

By R. A. Sy

THE AIR WAS SATURATED with talk of typhoons when I arrived in Tokyo for my last stop on my visit of our mission fields in the Far East. I had just received the grim reports of the typhoon that hit Nagoya and other areas of our mission in Japan. When we left Taipei a typhoon that had been threatening us for three days in Taiwan was located between us and Japan. We made a large circuit and avoided all but a few minutes of peripheral disturbances, to arrive without incident at the Tokyo airport and to be met by American and Japanese friends. It is wonderful how it warms the heart to see friends in a distant land!

I was not long permitted to forget the typhoon. The spoilage of crops, the wreckage of buildings that I saw as I travelled through the country and climbed over timbers and debris in Nagoya etched the horrors of its wake indelibly in my mind.

But I was soon caught up in a typhoon of my own in the form of a "well filled schedule." In three weeks I was to visit every mission center and many of the "outreach points" of mission evangelism, every institution, every missionary home, attend three conferences and be present at the 50th anniversary of the Lutheran Seminary in Tokyo. Good transportation along the length and breadth of our mission field by the Tokai Railway and missionary cars, lengthened days, shortened nights and helpful friends made all this and personal conferences possible. Though crowded schedule was expertly arranged and was executed out a hitch. It was a profitable time packed full pressions and information that I needed and was ful to receive. Every moment and every contact privilege.

The only difficulty is to transplant the kaleid of impressions to a few pages. If I mentioned thing, even briefly, the result would be a blur-som like taking a picture with a slow film from a moving train. I will rather try a few snapshots, times close-ups, sometimes broader landscapes, that through these you may get the general flavor work in Japan.

Japan is a study in contrasts, but definitely a of progress. The modern automobile works, pia tories and electronic centers stand in stark con the back-breaking hand labor on the farm which gradually yielding to small garden tractors and mechanical threshing machines. The stark cem steel factories stand as foreign blemishes in th of the ethereal landscapes reminiscent of "the Orient" as we dream Japan to be. The ancient with their quiet temples and pagodas exist side with the thousand new activistic sects with thei

ildren gathered for worship in Japan.

te mechanical threshing machines in Japan.

ows the back-breaking labor that is carried he farms as they harvest rice.

of peace, prosperity, health and libertinism. But the contrast is that of a nation in adolescence. She is changing. She is speeding as though she has not caught up with herself. There are nervous tensions, suicides, frustrations—and haste. She is on the go, with her goal not yet fixed. Her people are shuttling back and forth to work, on multitudinous always-crowded trains. When they are not going to work they go on a trip, often with the *saki* or whiskey bottles to drown the present or give a false glow to the future.

There is a passion in Japan—a passion for progress —and for education. Progress in Western machines give work to the laborer and pride to the nation. Educational degrees are the idols before which Japanese youth bows today. But there is frustration. The machines are too expensive for the masses. The student finishes his university training to find himself in the line of the jobless. There is hunger in Japan for that which will satisfy.

Progress of Christianity

This is the backdrop against which the church we build is silhouetted. For a century Protestant missions have been busy in Japan with varying success. The centennial celebration was held in Japan when I was there, but I had only time to be caught in a few of the outer fringes of its activities. Since the last war there has been an influx of missions and missionaries of various types. Many have given up. Some looking for hurried results accepted "converts" by impulse and were left with empty churches. Many found losses "through the back door" to almost equal accessions. We, too, have had our losses in the ten years we have worked in Japan, but we have had steady progress. It was good to sense the spirit of stability in the congregations I visited and to see the growing numbers of Japanese workers within congregations of vital, active Christians as I went the length of our field, from Tokyo to Nagoya.

There was the meeting in Yaizu. The small church was well filled, even though it was a Thursday evening. The congregation had recently completed a parsonage for its pastor next to the church, and were actively interested in the progress of Christianity. After the services they pulled the pews and chairs around until they formed a large circle and submitted me to questioning. How can we reach the lower class people for Christ? Why do people leave church? What is the percentage of true Christians in America? What about the persecution in Colombia? How do Americans spend money at Christmas time? What shall we do to increase the membership of our church?

There was the church in Nagoya holding out a helping hand to its sister church in the "poorer section of town" that had been so hard hit by the typhoon. There

was the congregation in Shimada that had built its church without a mission grant.

There were the congregations with their churches and well arranged programs of education and evangelism. There was the young group of eleven believers in Kakegawa, still without a church, coming to the city of 30,000 handing out tracts, and visiting homes to invite the people to special services. The services, led by a blind Japanese pastor, conducted in a bicycle parking shed by the railway station, drew larger numbers each evening.

There was the blind Christian in one of the outlying villages we visited eking out a small living, who welcomed us with open arms and offered us tea and cakes in his joy that we had visited him. There was the bedridden cripple up a small side-alley who always inspired the missionary with his cheerful life of faith as he spent all his spare time painting Christian posters for evangelism teams in the congregations of our church.

There was the group of pre-seminary university students meeting for Bible study one evening in Tokyo, keeping their Christian goal living in the midst of the materialism of university life. There was the student center by Tokyo University with its active witness that drew students for fellowship, Bible study, baptismal classes. There were the students who had finished the university who had found Christ and a calling to full-time service in God's Kingdom now studying at the Lutheran Theological Seminary.

There was the doctor and his family—all active in the church. Taking time from his practice, the doctor served as chairman of the opening sessions of the organization meeting of our Tokai Lutheran Church.

What we saw was only a part of the life and vitality of individuals and groups of people who had found peace in the midst of an unsettled groping nation. These were people who had not only found a firm foundation for their own souls, but a message to give.

A group of pre-seminary university students gather for fellowship and discussion.

The first in a series

by C. L. Bruland

I HAVE NEVER ENJOYED reading in Genesis," rema a Sunday school teacher. In direct contrast to the day school teacher's remark we can assume that and the New Testament writers lived in Genesis, must have done so with relish, for so much o heart of their theology and thought comes directly Genesis.

Genesis has a message worth knowing. As a it is powerful, thrilling, enjoyable and appetite-whe It will capture your imagination, your thoughts, your emotions. This book of fifty chapters will your eyes to the greatness of faith and to the ug and awfulness of human nature. More so, it will your eyes to the greatness and marvel of God. Ge is a book about men and women. Far more impo it is a book about God.

First, an optional assignment is given. This assignm meant for those who have the time—and will tak time—to read the whole book of Genesis. Alternate gestions for reading are given:

1. Read all of Genesis in one sitting.
2. Read Genesis in two sittings—Genesis 1-23 and 24-50.
3. Read Genesis in five sittings—Genesis 1-11; 24-26; 27-36; and 37-50.
4. Read the captions at the top of each page. This scanning together with your general knowledg help you to see the contents of Genesis.

As you read you can expect to learn a number of about the significance of Genesis. It is a book of nings." (Genesis means beginnings.) In it we fi beginnings of the universe and man, the beginnings the beginnings of God's response towards man's s beginnings of the way sin expresses itself in social, r and individual behavior, and the beginnings of Goo dling of sin in history through judgment *and* reme

Further, as you read you will discover two main d in the book of Genesis. Genesis 1-11 is one divisi Genesis 12-50 is the other. Genesis 1-11 deals wit mankind. Genesis 12-50 confines its activities to one and the experiences of four generations of that fam what a story the life of this family tells! Also, as y do not be discouraged by geneologies. They truly to the story. And, let's face it—sometime you will struggle with them to find out just why they are th

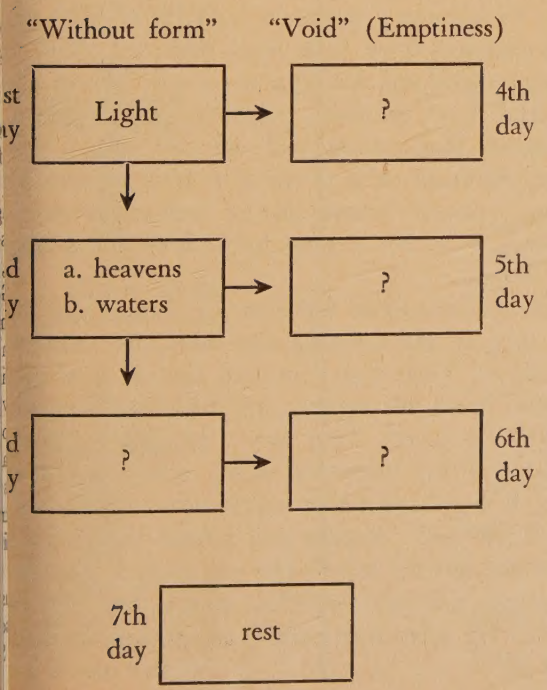
Lastly, after reading Genesis systematically as write on paper your impressions. Don't be surprised of your reactions are negative. They should be. Sa jottings for future reference.

Studies in the Book of Genesis

w comes the task of reading Genesis more care- and repeatedly. Start with Genesis 1:1-2:3. By the r's intent these thirty-four verses serve as an in- ction to the Book of Genesis. These verses can serve as an introduction to the whole of the tures, in fact. The following suggestions are offered udying this introduction:

ide No. 1: Read Genesis 1:1-23. Read it aloud. As k of literature this passage is of great worth. And profoundness there is within this simply written ntation of creation. Read the passage again and the word "God" each time that it occurs. How times was this? Now read the whole introduction again. As you read, place special emphasis or t upon the word God each time that it occurs, "In the beginning *God* created . . . *God* said . . ."

ide No. 2: God created "What?" Genesis 1:2 in- s how creation will develop. Note the expression out form" and "void" (emptiness). The first days of creation will put "form" into the "form- and "fill" the "void" (emptiness). It is most help- o put into two columns a series of three boxes senting the respective days. Also fill in each box with that day's respective activity. A miniature is set up for you. Enlarge it on a full sheet of .



Write your own impressions here regarding

God

The wisdom, ease, etc.

Nature and Universe

Progressive, etc.

Man

The climax of creation—

Note use of "Then" in 1:26 in R.S.V.

Read carefully and alertly. This study experience should produce thoughts regarding God, nature, and man. Write them down as suggested. If it raises unanswered questions record them also, but do not use a commentary yet. Also, do you see the significance of the arrows? They do belong and are implied in the work of creation. In your own mind find the key to the use of the arrows. Above all, remember the development. That which is "without form" God gave "form." That which is "void" God gave a "fulness."

Study Guide No. 3: God created. This will be a study in the use of Imagination. For those of you who have library facilities, it would be very interesting for you to read other early (antiquity) accounts of creation, and make comparisons. Now read Gen. 1:1-2:3 and visualize, if you will, the times in which these words were first written and first read. This would be centuries ago when many people were worshipping the sun, the moon, the stars, and possibly even "the great sea monster" (1:21). With the preceding thoughts as background sense the significance of the creation story, and its value as an introduction to the Book of Genesis and to the whole of the Scriptures. What would the testimony (of Genesis 1), do to one's sense of destiny?

Study Guide No. 4: God created "how." The suggestions here constitute another study in the use of repetition. In any form you may choose, write out the many expressions that are used, and that find themselves repeated in the creation narrative, e.g., "God said," "It was so," and "God saw that it was good," etc. You will find a number of other expressions repeated, the three expressions cited here tell in a real way the story of all of Genesis, and as you read further in Genesis you will enjoy seeing how true this observation proves to be. God created "how?" Answer: by Word and by Word of Promise. Amen.

The Future of Man

Not Without Bias

I must admit that I was prejudiced from the start against the Seagram Company's plush symposium called "The Future of Man." I didn't like the sponsors —the Seagram Distilleries—for even though a distiller may claim to produce beneficent products like rubbing alcohol and vanilla extract for bake sales, his big bonanza is the growing thirst of Americans for a slug or a nip, and I am not having any. I didn't like the sponsor and I didn't like some of the cast. Robert Frost, the poet, was there for some unaccountable reason and he made the most sense. But Julian Huxley and Bertrand Russell were also invited, and I don't like them, not because they are not good scientists, which they are, but because they are such poor theologians. And yet they are always trying to be theologians. Both of them end up sounding like Robert Ingersoll on a bad night in Summac Junction.

The Mountain's Labor

Well, the grandiose machine finally got going with elephantine efforts at wit and wild little scurries in the direction of sense. They finally piped in Bertrand Russell from London. He was supposed to be the *piece de resistance*. He was supposed to bring the absolutely ultimate word in the Seagram eschatology. Mr. Russell did Christianity an unintentional Service. In the midst of his humming and hawing, he proved effectively how little mere man has to say about man or his future. It was possible for man to have a future, he said, if he could avoid blowing himself and his neighbor up with nuclear power. It was said a little more elegantly than this, but this was the content. And he opined that if men would learn to have less perhaps they might come out all right.

Now I submit that if a college freshman on some hinterland campus had come out with this bit of philosophizing in a weekly theme, he would have pulled a C— with the acidulous comment "Trite." But this was Lord Russell from London and the world gasped and the ice cubes in the Seagram stopped clinking.

The Liberal Mouse

I should not, in a phrase from Dean Inge, sneer at Lord Russell while he is at his devotions, but isn't it about time that someone ask the perfectly obvious question of *how* men can stop hating and begin loving. To say that love is what the world needs and is pining for is to be guilty of a truism so gross as to be excusable only in a child. The nudest savage in Nubilia at some time or other have his skull creased b idea that if he grins at his enemy instead of imp him, some good may come out of it.

But Lord Russell and Sir Huxley are inherito the 19th century agnostic-ethical tradition which up goodness to the school boy like a guerdon won by hard running and cold baths. That tra generated the strenuous moralism of Rudyard Kip "If." Some of its residue lives on in Winston Chur rhetoric. I must confess to a liking for it. I ca thrill to the bombast of the lines, "Play up, play u play the game!"

The Roaring Lion

It is good school boy eloquence, but it is poor gy. To come to a world on the edge of chaos and "If you will keep your head when all about y losing theirs and blaming it on you," could pro cruelist kind of irony. Salvation is not within capacity. Man cannot, with the best will in the keep his head. And to stand in front of him an him a moral lesson, like a well-intentioned master, is to do nothing for him except to dri to despair.

It is a wonderful fact that the Gospel did no to men in the apostolic age with any kind of qualifier. They were not told that if they use heads, loved one another, and had better eugeni might be saved. They were informed of the Fact and they were told that it was theirs for ing. It was theirs if they would throw themselves ly upon God. "Repent and believe the Gospel was the dictum. It was like saying to a tired sw "If you will put your foot down, you will f tom." No other way leads to any future worth about.

low Can We Bring Lent Home?

Text by Harold Belgum Artwork by Vergal Buescher

In the Cross Christ I Glory!

Make a wooden cross for your table

Graded Cross. Three steps are for aith hope and love

Passion Cross. Points suggest sharpness of pain

Oldest Cross in Norway. Shows Wounds of Christ

(From Finland) Cross of Glory. Rays are suggested for Easter morning

FAMILY DOINGS FOR LENT . . .

What Is the Purpose of Lent?

"Lent is appointed to prepare souls for the fruitful commemoration of the Mystery of Easter; as a time for inner purification and sanctification, of repentance for sins past, of breaking off of sinful habits, of the exercise of virtues, especially works of charity and love, reconciliation, and the laying aside of enmity and hatred." This is a quotation from a sermon of one of the great church fathers of the Fifth Century, Leo the Great. Those words are 1,500 years old, yet Lent should mean the very same things to us!

How Can We Bring Lent Home?

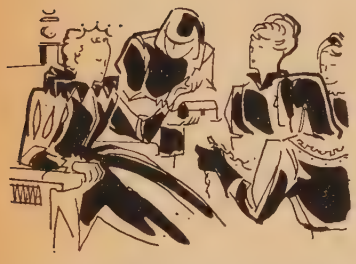
- *Make ready* our spirits . . . prayers and meditation . . . simple sacrifices . . . symbols with deep meaning.
- *Sing hymns* which bring our souls in tune with the great themes and earth-shaking happenings of Lent.
- *Read gospel passages* which have made Jesus Christ real for millions of Christians . . . Fighting, Suffering, Dying, Rising.
- *Tell happenings* we have seen or read (or even had ourselves) that show how important Jesus Christ is today.
- *Do things* to make other persons feel and see that your faith in our Savior is a living, working, doing faith.

THE SHAPE OF LENT . . .

"Gesima" connects Christmas with Lent. Septuagesima, Sexagesi and Quinquagesima mean 70, 60, and 50 days before Easter. T time of Easter is set by the moon and stars. Easter is always the f Sunday after the first full moon after the spring equinox.

Ash Wednesday—In ancient times those who were under chu discipline and had repented were absolved, blessed and sprink with ashes to remind them of their mortality.

THE SIX SUNDAYS OF LENT AND THEIR GOSPEL TEXTS . .



Queen Elizabeth, England's greatest Monarch, made all her court dress in the "black of penitence" during Lent

1st—Invocavit—"He will call you"
Christ tempted by the Devil in the wilderness: one of the old Gospel texts of the Christian Year. Note that the first 3 Sundays Lent show Christ vs. Devil.

2nd—Reminiscere—"Remember the Lord"
Healing the Syro-Phoenician woman. In the middle ages this v the Sunday when ministers were ordained. Called Ordinat Sunday.

3rd—Oculi—"Mine eyes are ever toward the Lord"
Casting out devil of the dumb boy. In the early church this v Renunciation Sunday. The day when special services were held calling out unclean spirits.

4th—Laetare—"Rejoice gladly"
The feeding of the five thousand (Refreshment Sunday). A ha note on this mid-lent Sunday. In olden times bread was given the poor. Servants could visit their mothers. It was the first Moth Day.

5th—Judica—"Judge me O Lord"
"Before Abraham was I am." Jesus accused of having a devil. In middle ages the altar was draped in black on this Sunday bec of this insult to the Son of God.

In ancient times Great Saturday was a time for adult baptisms. Persons under church discipline renounced Satan before their baptism and received a large candle to burn till Ascension Day.

6th—Palmarum—"Of the Palms"
Triumphal entry into Jerusalem. The same text as the first Sun in Advent! See how the epistle for the day tells the "mind of Chr

Maundy Thursday—Maundy comes from the Latin *Mandatum* means "Commandment." "A new commandment I give to you you love one another."

Good Friday—"Good" is a curious change from "God's Friday." "Good Bye" was a change from "God be with ye." In Norway day is called "Long Friday."

Great Saturday called "great" because Jesus descended into and utterly overcame the power of the devil and death. "O D where is thy Sting!"

IINGS TO MAKE . . .

her and son make a cross to stand on the table throughout ıten Season.

ther and daughter can make ready a piece of purple cloth to ce the cross on. Purple is the color of Lent—it means penitence. neaningful symbol used on altars is the double candle. Two dles mean Christ was true God and true man.

REAT LENTEN HYMNS . . .

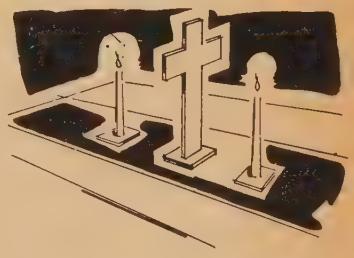
Mighty Fortress is our God.
The Cross of Christ I Glory
me to Calvary's Holy Mountain.
Deck Thyself with Joy and Gladness.
O Sacred Head Now Wounded.
O Jesus King Most Wonderful.

Midweek Sacrifice Supper can give us a new feeling about Lent. gin on Ash Wednesday. Have a special supper—eat only oatmeal, k, sugar. Have a bare white table—only bowls and spoons and sses for milk. Have the cross . . . perhaps two candles. Sing a ıten hymn. Eat quietly. Let children figure out how much was ed by this sacrifice supper and add this to your Lenten offering.

HINGS TO DO DURING LENT . . .

a: *What hurts people is of the devil:*

the family looks in newspaper for a news story that shows some- ly getting hurt or attacked or damaged. Sing: "A Mighty For- s is our God." Then try to connect the news stories about evil h Luther's hymn against the devil.

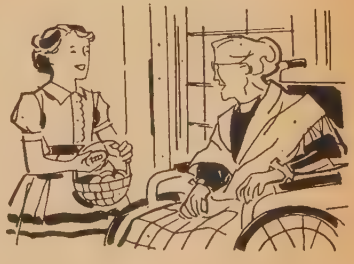


ı: *What helps people is of God:*

the family tries to think of a time when someone in trouble got) that was very much needed. Then they take parts and act out retend play." This will help make doing good real. Sing: "Deck self with Joy and Gladness" and see how the Christian life is of enjoyment.

: *What we can do to show God's love to someone:*

ily talks about various people who are sad, lonely or in danger. ide what good thing could be done for one of them. Plan how when to do it so as to make it a good witness to the love of through you



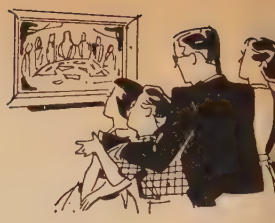
FAMILY DOINGS FOR HOLY WEEK . .

[Go to Church as a Family]

Maundy Thursday—Study together a print of the Last Supper after reading the words of Institution.

Good Friday—Read the various "Lamb of God" passages together and then go to look thoughtfully at a living lamb. Read for family devotions "O Sacred Head Now Wounded" pausing after each stanza to meditate and pray silently.

Great Saturday—Explain to children that out of an egg which looks like a tomb comes life. Christ rose. We too will rise from our graves.



EASTER IS THE GOAL OF LENT . . .

Lent can never be utterly black because the Christian knows Easter is coming

Brother Lawrence, a great Christian mystic, once looked at a leafless tree in winter and was converted by the mystery of "God's Work" in bringing life out of a lifeless tree.

If we bring in a twig two weeks before Easter and set it in water it will be budding by Easter.

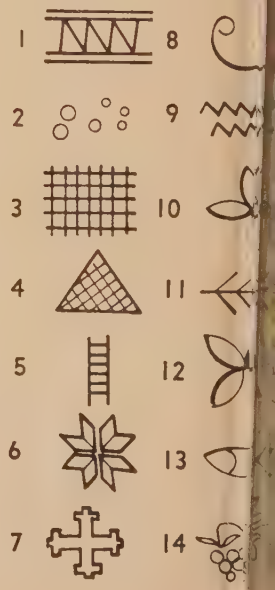
Eggs decorated with true symbols hung on the little tree make a multiple symbol of the Resurrection of Christ and our own hope of Eternal life.

SYMBOLS CAN TEACH . . .

—if we know what they mean
—if we pray when we make them
—if we explain them to others.

Devout Ukrainian women when beginning to decorate Easter eggs make the sign of the cross and whisper "God, help me!" This is to assure that the profound religious meanings symbolized in the designs shall come to life in the people who see them on Easter morning. Here are the meanings of some symbols used on their Easter eggs:

1. RIBBON OR BELT—either around egg or lengthwise means "the endless line of eternity."
2. DOTS OR SMALL CIRCLES—suggest stars or constellations.
3. LITTLE SIEVE OR NET—suggests fishing for men.
4. LITTLE BASKETS OR TRIANGLES—symbolize Holy Trinity.
5. LADDERS—suggest prayer.
6. ROSE—ancient symbol for Christ ("Lo how a rose e'er blooming.")
7. CROSS—of many, many shapes means suffering, death and resurrection of Christ the Savior.
8. HORNS—for the constellation of the Ram most often in the heavens during Easter.
9. A SAW—symbol of death—used on funeral palls.
10. LEAF OR FLOWER—suggests life, growth.
11. PINE NEEDLES—youth and health.
12. BUTTERFLY—symbol of resurrection.
13. FISH—ancient symbol for Christ.
14. GRAPEVINE—"good fruits" of the Christian life.



Correspondence

llenge to Intelligence

Light Dappled With Shadows" is allenge to our intelligence. Karl on's wonderful use of words and nteresting topics are really a les- o be studied. I need to read the e through and then study it para- h by paragraph to grasp the full ing of both words and thought. nk this is good discipline for our ls. As busy mothers and house- s, we do not take enough time his type of reading. The articles short and complete, and after ng them one has a feeling of ac- plishing something worthwhile.

Mrs. Harold Devens
St. James, Minn.

porting Evolution

am one of Rev. Nelson's, "mam- little boys with a few years add- who would like to comment on rticle, "The Case Against Evolu- " which appeared in the January issue of the Lutheran Herald. apparent from the article that Nelson is one theologian who is formed concerning evolution and e faith is bolder than reason. ution does not necessarily reject Bible if it is viewed in the right ective. Dr. Pelikan stated in the e that aroused Rev. Nelson that, central meaning of the Biblical s for 'create' is divine activity, re- ess of when the 'creating' is said ve taken place or how or from previously existing materials, if and further that, "creation, fore, is not principally an account igins, but of dependence (upon ." Evolution may simply be crea- working slowly through the years d of concentrating its efforts n the space of a short time. Did create the earth and man in 6 as we know 6 days? Time to is measured in relation to his ences. Each year to a fully grown eems to go by a little faster than e before because each additional year is a smaller portion of his total experience. A year to a boy of twelve represents 1/12th of his total experiences, to a man of 70, only 1/70th. God is eternal, so that the life span of a man on earth in His eyes represents hardly a snap of the fingers. The minimum age of the earth as determined by break downs of radioactive material is 2,400,000,000 years. These same radioactive methods of age determination have been and are being used in dating Biblical excavations in Egypt, Israel, etc., and are helping to prove the Bible.

Rev. Nelson stated that, "assumptions can never be called facts unless they can be demonstrated fully in a laboratory, shop or field." Evolution has been proven in the field by fossils (remains of animals and plants from the geologic past) preserved in rocks of known age. The complete evolutionary history of the horse, for example, is preserved in the fossil record.

Rev. Nelson's quote from the Bible, ". . . whose seed is in itself after its kind," is an interesting one if viewed within the Biologist's Law of Recapitulation, which states that each individual during its embryonic development and early life after birth, repeats briefly and imperfectly many of the stages through which the race has passed in its evolutionary history. An example of this law is the fact that every vertebrate including *man* during the earliest stage of its embryonic development possess gill slits. There is no exception to this rule. Vestigial organs or organs that are not functional but are remnant of structures that served some useful purpose in the past, are present in man as well as the lower forms of life. These vestigial organs are not freakish parts of our anatomy, but true remainders of the past. The appendix is the most familiar vestigial organ in man, while in many herbivorous mammals it is well developed and aids in the process of digestion.

The proof of evolution has been demonstrated by the fossil record preserved in the rocks, so that the only question that should be concerning Rev. Nelson is how evolution fits in with the Biblical account of creation, and not that evolution does not exist.

Alan W. Curtis
Billings, Mont.

Sin of Superficiality

► If the Apostle Paul or one of the great Reformers were suddenly to return to earth, and in the course of his visit make a survey of the American Church, his findings would be summarized in one word—SUPERFICIALITY. Few church members seem much concerned over their lack of knowledge and appreciation of the deep things of the Spirit of God and frequently excuse themselves on the ground that the nature of their occupation and their manifold responsibilities preclude the possibility of their becoming students of the Bible. Consequently many remain satisfied to subsist on the pablums of pre-digested devotional materials and the homiletical husks proffered Sunday mornings by men whose study hours have been dissipated in endless rounds of committee meetings and the perusal of multitudinous reports and promotional schemes from headquarters.

Because this is so, neither pastors nor people have become aware that spiritual superficiality is a grievous sin in the sight of God. Yet it is one of the sins from which countless other sins arise. The human heart, unless purified and daily renewed by prayer and the study of the Word, readily becomes the breeding place for vices and heresies too numerous to mention. How eloquently appropriate the words of Paul (Col. 3:16, 17) are to our day and generation: "Let the word of Christ dwell in you richly, as you teach and admonish one another in all wisdom, and as you sing psalms and hymns and spiritual songs with thanksgiving in your heart to God. And whatever you do, in word or in deed, do everything in the name of the Lord Jesus, giving thanks to God the Father through him!"

(The Rev.) Eric Edwin Paulson
Minneapolis, Minn.

Toward the First Sunday in Lent

Hindr

The Epistle: I Peter 4:1-6 • The Gospel: Matthew 16:21-23

Monday, February 29

FEAR

Matthew 25:25

"So I was afraid, and I went and hid your talent in the ground."

It is safe to assume that the man was not merely fishing around for excuses when he was asked why he had not put his talent to work. When he said he was afraid he spoke the truth, even though it was an admission of a wrong relationship to his master. It was a hindrance to him, nevertheless. Fear plays a big part in keeping us from being the Christians we ought to be; we are afraid to venture, afraid of "what people say," of going out "on a limb," of going against the prevailing winds of life. This cowardice robs God of the free course He wants in our lives.

Transfer our fears to the right areas, O God! Give us the fear of failing You, of not rightly using the gift of our sonship, of not correctly taking the measure of the Enemy. Help us to walk in this fear, we pray, in Jesus' Name.

✚

Tuesday, March 1

BIRD IN HAND

II Timothy 4:10

For Demas in love with this present world, has deserted me . . .

Here is a sad commentary on a man who declared himself for this present world. We wonder what explanation he offered Paul when he left. Did he bother to explain? Or did he leave a note, or did he merely disappear during the night? At any rate Demas had made up his mind against the Christian way and the spiritual life; he had reverted to the ways of the world. He went back to his love, his first love.

Perhaps he had not gotten over the idea that "a bird in the hand is worth two in the bush." Sometimes, what you can touch is ever so much more real than what you have to have faith in.

I do not ask that I shall hate this present world, dear God, but that I shall give it the right evaluation. I would love my present life and take joy in this present world only as these serve to increase my love to You and bring glory to Your Name. Amen.

✚

Wednesday, March 2

QUESTION MARKS

Matthew 21:21

"Truly, I say to you, if you have and never doubt. . . ."

If only we could have erased f all the question marks in the se of life! Then the Christian life wo ideal. But it is in that ideal that bids us live. In truth we do not p on our doubts; the forward mov comes only by the venture of faith honest doubts are made to recede live in faith. This is the experien those who are seasoned in discipl The newcomer is full of question misgivings; the struggler is in a s between questions and answers; th liever looks at Christ and says, lieve, I trust, I am sure."

You have given unto us quest minds, dear Father, but You have us hearts that can believe. Send Spirit to take charge of our minc through inquiry we shall be led t faith. In matters that are too gre us to understand give us peace.

✚

Thursday, March 3

WEIGHTS

Hebrews 12:1

Let us also lay aside every weight, and sin which clings so closely.

In this picture of a person making himself ready to enter a race we see the contender stripping himself of all impediments. He knows he cannot run his best if he is hampered. Our Christian running is not what it should be because it is hindered running; it is slackened by weights, by interests and concerns that we are loath to leave behind. But these must be cut off if they hamper; they must be left behind if they slow us. Sometimes we may be involved in causes that drain our strength without adding one bit to our forward move in the "race that is set before us."

Dear God, give us first the wisdom to disqualify all interests that hinder me in being a good Christian; then help me to do battle with sin that plagues me and constantly seeks to draw me away from a true following after my Savior. Amen.

Friday, March 4

LOOKING BACK

Luke 9:62

"No one who puts his hand to the plow and looks back is fit for the kingdom of God."

These words of Christ came as the answer to a series of excuses offered Him by people He had invited to join Him. They would come after Him—but first. His cause most certainly merited their interest—but first let them take care of other things. This was the same as trying to do two things at once. James said "A double-minded man, unstable in all his ways, will receive nothing from the Lord." Indecision is a real hindrance. Either we are for Jesus or we are against Him. We cannot be in between.

Cure us of indecisiveness, blessed Jesus. If we have set our hands to the plow of the Kingdom set our faces also toward the goal of the Kingdom that we shall not be looking back to mix our intentions and muddle our way. In Your Name, Amen.

Saturday, March 5

UNHINDERED JESUS

Matthew 16:21

From that time Jesus began t his disciples that he must go to Je and suffer many things.

Jesus had His goal clearly in He "must" go to Jerusalem. T a definite part of the program o tion which He had come to ca Peter attempted to hinder Him. "C bid, Lord! This shall never ha you." Jesus recognized this as drance but He did not allow it Him. He dealt with it severel behind me, Satan! You are a h to me; for you are not on the God, but of men." These wer words, but Jesus knew a hindra He saw one, allowing it no pla soever.

Free us, gracious Father, of drances that want to block the u love of the world, doubt, the t cares and sin, the indecisiveness t us divided in our loyalty. Forg our sins. In Jesus' Name. Amen

Graham Plans orter Crusades

ngelist Billy Graham said that ins to stick to a series of shorter les in the future, most of which ist 7 to 11 days in length.

an interview before leaving for York en route to Africa for a month series of engagements, the r-old evangelist said that health actor in his decision to shorten les.

e longer crusades were taking uch out of me physically," Mr. m declared.

mething went out of me in Lon- nd New York that will never placed," he asserted. "We were months in Harringay Arena in n and four months in Madison e Garden."

long after his record-breaking York crusade, Mr. Graham was l for a serious eye ailment, l by the occlusion of an artery g the retina of his right eye. ians at the time said the spasm milar to those which often cause attacks or strokes. He soon re- d, but the vision of the eye has permanently impaired.

ATHEISTIC 'SUNDAY SCHOOLS'

Special "Sunday schools of atheistic knowledge" are being opened in various parts of the USSR, the Moscow Radio announced. It said courses on religion and atheism would be conducted by leading scientists from the Society for the Dissemination of Political and Scientific Knowledge.

Methodists Gain in Puerto Rico

The Methodist Church is growing faster in Puerto Rico than in virtually any other United States area, Bishop Fred P. Corson of Philadelphia declared at San Juan.

"All too often the Church appears to be static in the mainland United States," he said, "but in Puerto Rico growth has outstripped the resources we can make available to it. We could establish 20 new churches here tomorrow and have no trouble filling them with members, if we had sufficient leaders and resources in money," he said.

Bishop Corson presided at the five-day Annual Conference of the Methodist Church in Puerto Rico. The island is part of the Philadelphia Area for which he has responsibility.

A highlight of the conference was a closing rally of over 1,000 island youths who have joined the "Bishop's Crusaders." The bishop presented each with a Crusader's medal as a symbol of dedication to Christian living.

Puerto Rico is on the move as few other areas are, Bishop Corson told 1,500 delegates and visitors in a conference message. The Church must strive to keep pace with the radical changes taking place in the lives of Puerto Ricans, he stressed, citing scores of new housing-community developments, both privately and government financed, that are rapidly wiping out festering slum areas.

"Marching hand in hand with housing are new schools and community facilities," he said. "Income is on the rise with the influx of new industry and job opportunities. In each of these new centers of a better life the Methodist Church is making important contributions."

He cited plans to construct churches and church schools in a number of the new towns mushrooming on the island near the major cities of San Juan, Ponce and San German. Construction is already under way on a church, parish hall, school and parsonage in the heart of a project at Bayamon.

BILLY GRAHAM IN AFRICA—Billy Graham, American evangelist is shown in several locations during his current 10-week African crusade in 16 major cities on the continent. He is shown greeting a native tribesman in Liberia (left) and Ghana's premier, Kwame Nkrumah, right. In the center photo he kneels to get a closer look at a native dressed in reeds and an oversize mask at a Liberian village. The native represents an evil spirit.

—RNS Photo

No Church Attendance Increase With Age

Older people do not generally attend worship services more frequently than younger ones, according to a survey of nearly 7,000 Protestants, Roman Catholics and Jews over 21 in the Detroit metropolitan area.

Harold L. Orbach of the University of Michigan's Department of Gerontology, who conducted the survey during a five-year period, reported that his study "failed to show any general trend in attendance with age or indication of an increase in religiosity in the later years."

He said the proportion which attended services once a week ranged from 43 to 49 per cent, but showed no steady increase with age. He noted, however, that women in all age groups attended churches or synagogues more often than men, with those between 40 and 65 going most frequently.

Among Protestants, Mr. Orbach said, only Negro men had a persistent increase in attendance with advancing age. Among Catholics, men showed a decline in attendance with age, while women had a steady level of attendance, with "some suggestion of an increase in old age," he continued.

The only group which exhibited a trend toward increasing religious attendance with age for both men and women are the Jews, Mr. Orbach said.

Youth Aid Offered

A completely revised edition of "Camp Fire Girls and Protestant Churches" has been issued by the national youth organization. The 18-page pamphlet explains the Camp Fire Girls program, the spiritual values inherent in it, and special supplementary activities for Protestant girls. It also tells how the program may be used by Protestant churches to supplement their weekday programs for girls from 7 to 18 years of age, and how to organize Camp Fire Girls groups under church sponsorship.

Ministers and directors of Christian education in Protestant churches may obtain copies of "Camp Fire Girls and Protestant Churches" by writing to Camp Fire Girls, Inc., 16 East 48 Street, New York 17, N. Y.

Washington News Notes

Publicists Deplore Distortion in Movies—Criticism of objectional trend in motion pictures came from the Washington Chapter of the Nationa Religious Publicity Council. At a recent meeting the NRPC group i the nation's capital recorded strong disapproval of motion pictures whic overemphasize sex and violence, distort the Biblical account, or hold u essential aspects of the Judeo-Christian tradition to disrepute.

Action came, according to the NRPC officers, because large film com panies have recently produced a number of dramatic motion picture ostensibly based on Biblical incidents but altered in such a way as t distort the Scriptural account.

Lutherans Pass the Plaque—Two Lutheran pastors were the principals i a "plaque ceremony" at the Council of Churches National Capital Are this week. Dr. Clarence T. Nelson, pastor of Augustana Lutheran Churc and president of the CCNCA, presented to Dr. Frederick E. Reissig, it Executive Secretary, a new name plate for the Council's office at 175 "N" Street, N. W. Dr. Reissig is a minister of the United Luthera Church of America.

Dr. Nelson, who gave the 75-pound bronze plate on behalf of th board of directors, said that the plaque was presented in honor of D Reissig who has given the past 17 years of his ministry in the Council administrative post.

Supreme Court: Trivia or Democracy?—Seldom do unimportant cas come before the Supreme Court. Appeals from district federal cou decisions, or from those of State Supreme Courts, make up most of th high court's crowded docket. Even from these categories, cases are chos for review on the basis of constitutional issues involved.

An intriguing exception occurred recently. An elderly Negro handym was arrested in Louisville for loitering, and fined ten dollars. This w no novelty to Sam, who had been under arrest 67 times for vagrancy an drunkenness. Routinely, he would work off his $10 fine by spending son time in jail.

This time, he felt the officers were wrong in arresting him. He w in a beer hall keeping warm while waiting for a bus, and was entertaini the customers with an impromptu "shuffle dance." Prompted by a law friend, he decided to appeal the case. But under Kentucky law, you ca appeal a fine of less than $20.

On the basis that every American has the right of judicial appeal, lawyer sought a hearing before the U. S. Supreme Court—and got The nine justices spent two hours listening to the opposing argume Their decision will be handed down in due time. Sam wasn't then he was back in a Louisville jail on a subsequent charge of drunkenn

Surplus: Historic Capitol Columns—Sightseers are disappointed at disfigurement of the Capitol building during the face-lifting which authorized by Congress. The beautiful portico where Presidents h been inaugurated for over a century has been dismantled, and the er sandstone front of the building between the projecting Senate and H wings has been torn away.

The graceful columns that adorned the East Front of the Capitol lying in the yard of the Capitol power plant. Their fate will be dec by a Congressional commission headed by Speaker Sam Rayburn. So there have been no takers. But Capitol Architect George Stewart had many requests for a piece of wood or a chip of stone from historic building.

By Robert van Deusen and Charles de V

ran Evangelism Leaders Take Stock

Not the "Church's" Sales Department

erica's image of the evangelist must be changed drastically from that of ritual discount" salesman to one of a mature religious guide in modern society, if the church's mission is to succeed in the space age, the executirector of the National Council of Churches' Department of Evangelism ed here.

Rev. G. Paul Musselman of New York told 480 delegates to the Mid-ca Lutheran Evangelism Conferthat the majority of Americans stop thinking of an evangelist e who is "addicted to devious ological manipulation against a round of theological immaturi-

ngelism should not be the 's "sales department," he said, ould "help the church discover e in modern urban industrial so- He stressed that the "success or of our evangelism lies in the s or failure of that program in can cities."

the role of the church is to tidy r times," he continued, "then our s have become spiritual baby-sitvho are running spiritual soda ins, dispensing a bubbly, syrupy ct they call Christianity."

Rev. J. Bruce Weaver of New evangelism director of the Lutheran Church in America, he present image of Lutheran elism is "untrue to Lutheran doc- the Scriptures and the best inter- the Church."

of the principal reasons for false image of evangelism, he s the "widespread tendency to evangelism and membership ment."

Weaver advocated that evangelograms be promoted in congre- in preference to creating new zation structures that further pastors and congregational

evangelism program, he said, d be more accurately related to ad concept of evangelism as a and refrain from zealous which tend to equate evangelth specific activities."

four-day conference was sponby the evangelism departments of four merging bodies—the United, Augustana, American Evangelical and Finnish Evangelical (Suomi Synod) Lutheran Churches. Their union will form the 3,000,000-member Lutheran Evangelical Church in America.

Also addressing the delegates, Dr. Edwin T. Dahlberg of St. Louis, Mo., president of the NCC, said that the basic work of the church overseas will continue to be in the realm of evangelism, missions and Christian education.

"Public pronouncements on birth control, political issues or international racial affairs are not enough," he said. "Nothing short of a new birth and a complete transformation of character will be adequate for the kind of human relations required in our nuclear space age."

—RNS Photo

BISHOP LILJE IN U.S.—Bishop Hanns Lilje of Hannover, Germany, former president of the Lutheran World Federation is shown arriving in New York recently with his wife to serve as Harry Emerson Fosdick Visiting Professor at Union Theological Seminary for one semester.

Vote India Exchange

Delegates to the 50th anniversary convention of the National Lutheran Educational Conference in Boston, Mass. voted unanimously to develop a teacher-student exchange program with Andhra Christian College, Guntur, India.

The proposal was made by Dr. Fredric B. Irvin, president of Thiel College, Greenville, Pa., and a member of the Board of Foreign Missions, United Lutheran Church in America.

Andhra Christian College is related to and supported by the ULCA board. It has approximately 2,000 students.

Dr. Irvin urged the program to express recognition of "the growing importance of India in international relations and our desire as Christians to do everything possible to strengthen the ties of Christian fellowship."

Lilje Sees No Major Anti-semitism Revival

Lutheran Bishop Hanns Lilje of Hannover, Germany, declared in New York that he saw no major "renaissance" of anti-Semitism in his country.

Nevertheless, he said German authorities should deal "firmly and soberly" with anti-Semitism, and "make it clear that it is below our German dignity."

Bishop Lilje, who is president of the United Evangelical Church of Germany (VELKD), spoke at the Lutheran Church of the Holy Trinity in New York a few days after his arrival for a semester as a visiting professor at Union Theological Seminary here.

Pointing out that there are no more than 30,000 Jews among the 53,000,000 people in Germany today, Bishop Lilje said there are "very few remnants of genuine Nazi feeling in the German population." But "there may be some steering from behind the scenes," he suggested, adding: "The Communists will try to make the worst of it."

Bishop Lilje in his sermon said the first concern of Christians is to press for the "Christian alternative" of governments under God and to bring this element into everyday political life.

He reiterated his alignment with

Bishop Otto Dibelius, head of the Evangelical Church in Berlin-Brandenburg, who has been under attack by Soviet Zone officials and pastors for having written that he could not consider East German Communist authorities as "powers" ordained from God to rule the country.

St. Paul's "passing remarks" on states as authorities to be obeyed, warned Bishop Lilje, do not mean that Christians should submit to just any authority. "The church always defines its status over worldly power," he said.

However, he observed, "If we live under God, we may live under a totalitarian government without giving up our souls to it." Bishop Lilje was imprisoned by the Nazis nine months and condemned to death, but was freed by American troops at Nuremberg in April, 1945.

Urging the "Christian ideal" in government, he said, "Every political concept based on human ideas alone must lead to a totalitarian state."

Propose Dr. Schuh as Honorary Church President

The American Lutheran Church will be asked at its constituting convention to elect Dr. Henry F. Schuh of Columbus, Ohio, as honorary president of the new denomination.

The Joint Union Committee of the three uniting bodies voted unanimously here to recommend the tribute to Dr. Schuh, who will complete ten years as president of the present American Lutheran Church when its merger with The Evangelical Lutheran Church and the United Evangelical Lutheran Church is consummated at the end of this year.

The constituting convention of The ALC will be held in Minneapolis, April 22-24, but present officers and staff members of the uniting bodies will continue in their posts until the new Church begins to function officially on Jan. 1, 1961.

Dr. Schuh will observe his 70th birthday on May 30 and will not be eligible to hold office in the New Church. He will remain active after his retirement, however, as he is being nominated to represent The ALC as one of its 15 councillors to the National Lutheran Council.

1959 BUDGET RESULTS

Contributions for the Budget of the ELC for 1959 total $6,527,160.91, which is 95.2% of the Budget for the year. It is 99.9% of the total objectives reported by the congregations. This is an unproven figure at press time. A more detailed report will come later.

The Church is thankful for this good work, for the earnest efforts and prayers which have been woven into this result. Deep thankfulness reaches out to all congregations for their part in the result.

Raymond M. Olson
Director of Stewardship

PLC Personnel Shifts

Academic deans and heads of new administrative posts who will assume office when Pacific Lutheran College, Parkland, Wash., becomes a university Sept. 1 were announced recently by Dr. S. C. Eastvold, PLC president. The appointments were made by the executive committee of the college's board of trustees.

Those selected for deanships include Dr. Philip E. Hauge, dean of the university; Dr. Theodore C. Sjoding, dean of the graduate school; Dr. E. C. Knorr, dean of the college of arts and sciences; Dr. John Amend, dean of the school of education; Dr. Dwight Zulauf, dean of the school of business administration; Dr. Vernon A. Utzinger, dean of the school of fine and applied arts.

Dr. Eastvold stated that a director of the School of Nursing will be announced in the near future.

Chosen for new administrative posts were Dr. Kristen B. Solberg, dean of students; Miss Margaret Wickst assistant dean of students; Leslie Eklund, director of testing, vete affairs, and student housing; Linka Johnson, registrar.

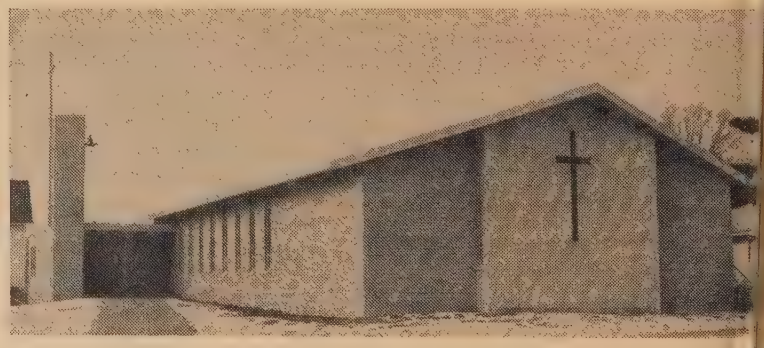
Dr. Hauge, who is in his 40th at PLC, has served as both dean registrar most of the time he has at the college. He is a graduate o Olaf College and did his grad work at the University of Washin

Dr. Sjoding, professor of educa and director of secondary educa has been at PLC since 1951. He his bachelor's degree from the Un sity of Saskatchewan and did his uate work at the University of Mi sota.

Dr. Amend is assistant superint ent of schools in the Highline Dis Seattle. He is a graduate of Ce Washington College of Education did his graduate work at the Un sity of Washington and New University.

Dr. Knorr has been professo sociology and head of the depart since 1949. He has his bachelor gree from Washington State U sity and did his graduate work University of Washington. He graduate of St. Paul Luther Sem and served parishes in Colfax Seattle. He has taught at the U sity.

Dr. Zulauf, who taught at from 1949-53, returned last fall a of the department of economi business administration. He re his bachelor's degree from th



NEW MINNESOTA CHURCH—Immanuel Church, Caledonia, Minn. recently c the above new church. Built at a cost of $98,000 the new structure will Facilities for Sunday school and organizations as well as church offices are in the new construction. Dr. E. C. Reinertson, president of the Southern Minnesot officiated at dedicatory rites. The Rev. Richard L. Hansen is the pastor of Church.

of Oregon and did his graduate at Oregon and the University nnesota. He also taught at Min-

Utzinger, associate professor of , returned to the faculty in 1957 serving four years as acting post- of Tacoma. He taught at PLC 1950 to '53. Prior to that he was rroll College. He received his or's degree from North Central e, and did his graduate work at western University and the Uni- of Southern California.

Solberg, professor of psychology ead of the department, came to in 1953. He received his bach- degree from Augustana College) and did his graduate work at niversity of South Dakota and niversity of Wyoming.

s Wickstrom, dean of women ssistant professor of religion since has a bachelor's degree from stana College (Ill.) and has done ate work at the University of nsin and Biblical Seminary (N.

und has been dean of men and nt professor of psychology at since 1946. He has his bachelor's from the University of Nebras- here he also did his graduate He has taught at Grays Harbor College.

posts of dean of students and nt dean will replace the present f deans of men and women, and ncompass additional student serv- the university structure.

. Johnson has been assistant to gistrar since 1954 and prior to erved for several years in the ar's office. She is a graduate of

Old Augie Photos

parations for the Augustana Cen- Year are in full swing at tana College, Sioux Falls, South . The official opening date of ntennial observance has been set mmencement day, June, 1960.

Kilian, public relations director ustana, and General Chairman Centennial event is sending out for old photographs of the col- lege from the early days of Lutheran Normal School, photos of southwest Sioux Falls in the early 1920's and '30's, and any related photographs of Augustana showing its growth from Normal school days.

Perhaps there are graduates who have old diplomas, pictures of alumni group gatherings and the like. These items will be used in historic booklets and publications related to the Augustana Centennial celebration.

People

The Rev. G. B. Stromberg, formerly of Grandview, Wash., is now serving Kent Church, Kent, Wash.

The Rev. T. J. Alvestad is serving as interim pastor at Bergen Church, Roland, Ia.

Dr. Erno Dahl, who is on the faculty of Texas Lutheran College, was ordained and installed as pastor of Our Saviour's Church, Normanna, Texas, in January. The Rev. Walter T. Gigstad, a former pastor of the parish of which Our Saviour's was a part, conducted the ordination service.

The Rev. John G. Locken has resigned as pastor of Calvary Church, Edmonton, Alta., in order to accept a call to the Church of the Good Shepherd in Lethbridge, Alta.

The Rev. Sidney Nelson of Lethbridge has accepted a call to become pastor in Joplin, Mont.

The Rev. Arthur Dahlen has resigned as pastor of Bow Island, Alta., in order to accept a call to Frontier, Sask.

The Rev. Jacob Andreasen of Roseau, Minn., conducts a weekly program "The Hour of Awakening" over two radio stations—KSJB, Jamestown, N. Dak. at 9:30 a.m. Sundays, and KTRF, Thief River Falls, Minn. at 1:45 p.m. Sundays.

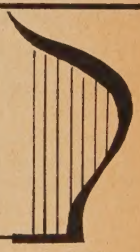
The Rev. Wendell Dahl is now serving as assistant pastor at Prince of Peace Church, Honolulu, Hawaii.

The Rev. Philip Qualben, formerly pastor at Rockaway, N. J., is now serving as pastor of Holy Savior Church, Detroit, Mich.

The Rev. Cyrus L. Solberg, formerly pastor in Astoria, S. Dak., is now serving as pastor of Kenneth and Blue Mound Churches, Kenneth, Minn.

The Rev. Irwin Tweet has resigned as pastor of the Church of Our Redeemer in Oxnard, Calif., in order to accept a call to Our Redeemer's Church, South San Francisco, Calif.

Good Novels for Spring Reading



DAVID By Charles Davey

Filled with action and adventure, this exciting fictional treatment of the story of David reveals both its sordidness and its glory. This story of the civil wars with Saul, the court treacheries, and the intense religious controversy over the building of the temple makes a fascinating, yet historically accurate novel. **$3.00**

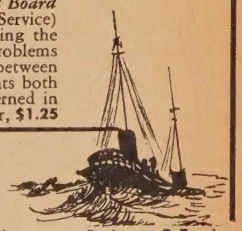
FIRES OF YOUTH By Margaret B. McGee

Lively, inspiring, amusing—this is the story of an Episcopal clergyman and a nightclub dancer each of whom seemed to have what he wanted. But neither realized at first that what they wanted most was each other. The dramatic climax gives this romantic story its inspiring impact. **$3.50**

HIGH IS THE WALL By Ruth Muirhead Berry

. . . "Every young person should read this book *before* he or she falls in love. All parents should read it." —*Baptist Sunday School Board* (General Book Review Service)

Now in paperback edition, this outspoken popular novel revealing the tensions of Catholic-Protestant marriage, tells the story of the problems met by a Protestant wife and her Catholic husband, and the struggle between their love and their separate beliefs. HIGH IS THE WALL presents both sides equally and shows the inevitable conflict faced by all concerned in a 'mixed marriage.' Paper cover, **$1.25**



TARIRO
By Arvid Albrektson
Translated by Elsa Kruuse

Africa lives in the pages of this fast-moving story—an absorbing account of the daily problems of people who aren't much different from the American readers who will share their thoughts and feelings through the pages of this novel. **$3.00**

CARAVAN FROM ARARAT
Suspense, realism, a cornucopia of adventure By James P. Terzian

"Maid of Athens"—a squalid, creaking tramp steamer plodded toward New York from its eastern Mediterranean melting pot. On board and in the steerage mingled Greek and Turk, Armenian and Arab, Syrian and one disdainful American. **$3.50**

Muhlenberg Press Publications • Order from **AUGSBURG PUBLISHING HOUSE**

Obituaries

Mrs. Jennie Brandt Weeks, wife of the Rev. Earl R. Weeks, died Dec. 15 at Northfield, Minn. She was born in 1892 at Litchfield, Minn., and attend schools in Minneapolis. She was married in 1918 and lived in Grove City, and Hayfield, Minn., before moving to Northfield. She is survived by her husband, a son and a daughter.

Mrs. Dagny Knutson Bredesen, widow of the Rev. Alfred Bredesen, died Jan. 13 in LaCrosse, Wis. She was born in Norway in 1883 and came to America in 1886. She attended the University of Minnesota and taught school at Columbus, Wis., and Duluth, Minn. After her marriage in 1913 she lived in Huron, S. Dak.; Leeds, N. Dak.; Morris and Bricelyn, Minn.; Decorah, Iowa; and Venice, Fla. Her husband died ten days before she did. She is survived by two sons, including the Rev. E. H. Bredesen.

Announcement

WMF Convention and Workshop, Moorhead Circuit, March 1, 1960, Bethlehem Lutheran, Ulen, Minn.

Want Ad

Rate: $1.00 a line, minimum charge $4.00

For sale: 10" pictorial plate of Central Luth. Church, Mpls. $2.25 postpaid. Write Martha C. Bondhus, 3256 15th Ave. S., Mpls. 7, Minn.

Parish Conservation Service

The merits of the propositions advertised below have not been investigated and the Parish Conservation Service assumes no responsibility in the matter. Send your ads and communications to: The Parish Conservation Service of The ELC, 422 South Fifth Street, Minneapolis 15, Minnesota. (Refer to ad number when inquiring.)

FOR SALE

Farms

320-acre farm, 250 acres plow ground. School bus, milk and mail rtes. Stearns Co., Minn. 3 mi. to town. 654-1A

200-acre farm with 143 open. 4 bedroom modern house. Large barn with barn cleaner. Good soil and location. Close to Lutheran Church. Cent. Minn. 654-2A

200 acres with 140 open. Modern 4 bedroom house. Large barn can be grade A. Very good soil. Lutheran community. Cent. Minn. 654-3A

80 acres with 60 open. Modern house, nice set outbldgs. Close to tarred road. 3 mi. from town. Cent. Minn. Lutheran Community. 654-4A

224-acre farm near Elkader, Ia. 150 acres under cultivation. Modern 3 bedroom home with hot water heat. 2 large barns, bunker silo, new machine shed—6,000 bu. corn crib. 654-5A

191-acre farm, all tillable. Good set of bldgs., modern house; best soil. 4 mi. from Lutheran Church. Located between Chester and McIntyre, Ia. 654-6A

140 acres with bldgs. East of West Union, Ia. 120 acres tillable. Also 97½-acre farm, full set bldgs. 90 acres tillable. May buy on contract, $3,000 to $4,000 down, bal. at 5%. 654-7A

240-acre farm with 175 acres open. Modern home, new barn, spring in pasture. Near Lutheran churches. Ia. 654-8A

125-acre farm, 80 acres, tillable. 45 acres permanent pasture with good spring. Good bldgs, new barn and hog house. All modern. Near Lutheran Churches. Ia. 654-9A

180-acre farm, all modern, near Dec Ia. 654

121-acre farm, 100 acres tillable. bldgs. 8 room modern house. Good s facilities. 1½ mi. from Lutheran Ch and town. Ia. 654

15 acres with barn only. Edge of Ia. Land all tillable. $4500.00. 654

160-acre farm, Pleasant Twp., Ia. 80 tillable. 8 room insulated house with oil nace. Large barn, machine shed and work shop. 654

160-acre farm, N. Iowa. 110 acres cultivation. Water in all bldgs. 654

no matter how you look at it

10

...now you can afford ten

In these days of rising living costs, savings are hard to come by. Yet by putting aside a small portion of every paycheck you will be able to create an immediate estate of $10,000 for your family with the Lutheran Mutual Selector Plan. This low cost protection is available to you because substantial savings are made by the Company when it handles larger policies. These savings are passed on to you in the form of more protection for less money invested.

To find out how little it takes to own a $10,000 Selector Plan, send your name, address and age to the Home Office or contact your nearest Lutheran Mutual representative.

Lutheran Mutual

LIFE INSURANCE COMPA

Home Office • Waverly, Iowa

e farm, Hesper Twp., Ia. 70 acres Good bldgs, spring in pasture. Near nd Lutheran Church. 654-15A
res NW of Cresco, Ia. Good land, gs, new well. 654-16A

room house with living room, din- m, kitchen and 1½ baths. Oil hot eat. Garden, garage. 1 block from dist. Iowa. 654-17B
m dwelling, Clermont, Ia. Modern, repair, oil heat. 654-18B
joining lots in north Minneapolis, Price $1500. Will trade for Wis. lots 654-19B
bldg lot on paved street. Sewer and nnections. Ia. town. 654-20B

FOR RENT

re farm between Hawkeye and Oel- a. 654-21A

for single lady. General utilities pro- Share kitchen. On Bloomington Bus pls. 654-22B

POSITIONS WANTED

w desires position in home or institu- oking or caring for invalids or such need help. 654-23D
g exp. Men's Furnishings retail sales- sires work or would consider factory 654-24E

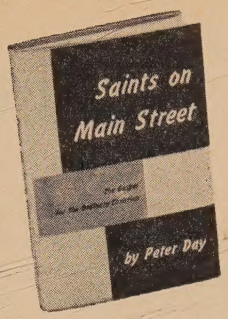
HELP WANTED

ination secretary-organist, possibly di- Lutheran Church, Cent. Minn. city of 7000 pop. 654-25F
ary for dept. head at ELC College. nd, typing, ability to assume respon- salary open. 654-26F
e woman wanted to take full charge with 3 children while both parents No ironing, or laundry. Every week- . Mpls suburb. 654-27F
tered nurse for modern 20 bed hos- W Minn. 654-28F
ers wanted for elementary school. regon. Top educational system, high- rable salary schedule. Excellent dry varied recreational facilities. Young Lutheran community. 654-29F
dable married man for farm work. Close to school and church. Modern house. 654-30G
Wis. Lutheran Church needs ad- or for general and business functions finance, accounting and public re- duties. Director volunteer services. pen. 654-31G
an Supt. wanted for high school, Dak. Very good position. Fine com- 654-32G
d man wanted for general farming, April 1. No dairy work. Modern 7 use on separate farm. SW Minn. 654-33G
community, Red River Valley, N. nts IHC dealer. Fine place for deal- locate who is now in heavy soil ritory. Financial assistance available. 654-34G
d couple to operate farm near Garna- 654-35G
d man. Good wages with modern refer to hire by the year. Ia. 654-36G

READING IN PREPARATION FOR LENT

SAINTS ON MAIN STREET

by Peter Day

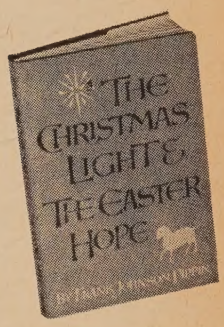


A ringing call for the laity—the people of God—to live according to the hope that lies within and become full-time Christians. "We are lifted up to God," says Day, "only by the hands of our fellow men, and approach Him only as we help them to climb with us."

$2.50
Code 31-6686

THE CHRISTMAS LIGHT AND THE EASTER HOPE

by Frank Johnson Pippin

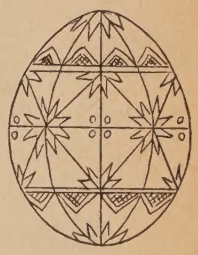


The theme of this book is the significance of the two great holy seasons of the Christian Church: Christmas and Easter. Here a great minister has set down all his keenest and most stirring ideas about them. He has used a variety of literary forms—story, sermon, short essay, poem—and in all communicates wonderfully to the general reader.

$2.50
Code 31-1287

Augsburg Publishing House Minneapolis 15, Minn.

The Art of Decorating Easter Eggs



Ukrainian
Easter Egg Decorating Kit

Kit No. 2

An excellent family activity for Lent is decorating Easter eggs, using Christian symbols. (See page 14 of this issue.) With this Ukrainian Decorating Kit you can decorate with surprising skill and a great deal of enjoyment.

Kit No. 2—the kit contains a kistka (writing tool for making designs), wax, and 6 powdered dyes—red, orange, yellow, blue, green, black. Two sheets of suggested designs and SIMPLIFIED INSTRUCTIONS are included.

$2.25

Augsburg Publishing House, Minneapolis 15, Minn.

A JUL 60
PACIFIC LUTH THEOL SEM
LIBRARY
2770 MARIN AVE
BERKELEY 8 CALIF

MEET THE TWELVE

BY JOHN H. BAUMGAERTNER

Powerful, penetrating profiles of Christ's Disciples—the men thro whom God accomplished the greatest revolution in human think believing and living recorded in the history of man. They were thinl fighters, doubters, believers—proud, fiery, impetuous, humble, q Indistinguishable from the crowd, they became men "on fire" when encountered Jesus. From them, the man of today learns unforgett lessons in discipleship. Sketches of symbols for the disciples introc each chapter.

The author is Pastor at Capitol Drive Lutheran Church, Milwaukee, Wisco

cloth, $

1960 Lenten Books

SEVEN TIMES HE SPOKE

BY OLFERT RICARD
trans. by Bernhard H. J. Ha

Meditations on the Seven Last Words, leading the reader deep reflections on the mysteries of the cross. The book pro clear and thoughtful insights into Christ's "finished salva

The author (1872-1929) had a large and enthusiastic following native Denmark as a youth leader, preacher and author. The tran Bernhard H. J. Habel, is a well-known pastor in our church, and author of several books.

paper,

Other Augsburg Lenten Books

At the Foot of the Cross

An imprisoned pastor behind the iron curtain tells what meaning the Passion Story has for him, and its eternal significance for all men.

cloth, $3.00

Through Temptation

JAMES H. HANSON

Lenten reading based on Christ's temptation in the wilderness. The author reaffirms the scriptural understanding of temptation, not only challenging the reader to self-examination, but bringing him new awareness of temptation's relationship to himself.

paper, $1.50

His Death and Ours

DAVID BELGUM

Meditations on death based on the Seven Last Words. From Christ's words from the cross come truths that apply to both the practical and spiritual aspects of preparing for death.

paper, $1.00

Journey to Easter

LAURENCE N. FIELD

Devotions for the days of Lent and for the six Sundays before Easter. The motif of Victory weaves through the "journey" day by day to Easter Sunday.

cloth, $2.00

AUGSBURG PUBLISHING HOUSE
Minneapolis 15, Minn.

____ Meet the Twelve, $2.50
____ Seven Times He Spoke, $1.75
____ At the Foot of the Cross, $3.00
____ Through Temptation, $1.50
____ His Death and Ours, $1.00
____ The Man of Sorrows, $2.50
____ Journey to Easter, $2.00

I enclose $_____ Charge ☐

Name_____

Address_____

(Include postage: 10c on the first dollar, 5c on every additional dollar, or fraction.)

The Man of Sorrows

ALBERT T. STEINHAEUSER

An unusual Lenten classic devotions—one chapter for of Lent, except Sundays. He ing from the best Lenten including special prayers an